1: Tessmann--167 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 111. Men from Angónneuai (Omwang Family), Spanish Guinea.

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of metal). -- Breast ornaments. -- Arm ornaments. -- Finger ornaments. -- Leg ornaments. -- Toe ornaments. -- Profusion of ornaments.

3. Care of the body. -- Cleanliness. -- Parasites and their removal. -- Care of head hair. -- Underarm and pubic hair. -- Care of the teeth. -- Salves with oil: reasons, oil plants, oil from the raffia palm, oil from the oil palm (distribution, varieties, production of pressed, boiled, and washed oil, and of palm seed oil). -- Smearing with dyes: occasions, red dye (preparation, vessels for storing it), white and black dye.
4. Adornment of the body. Origin. -- Kinds. -- Scars by burning. --

1: Tessmann--173 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 117. Assoko from Alén (Essáuong Family), Spanish Guinea.

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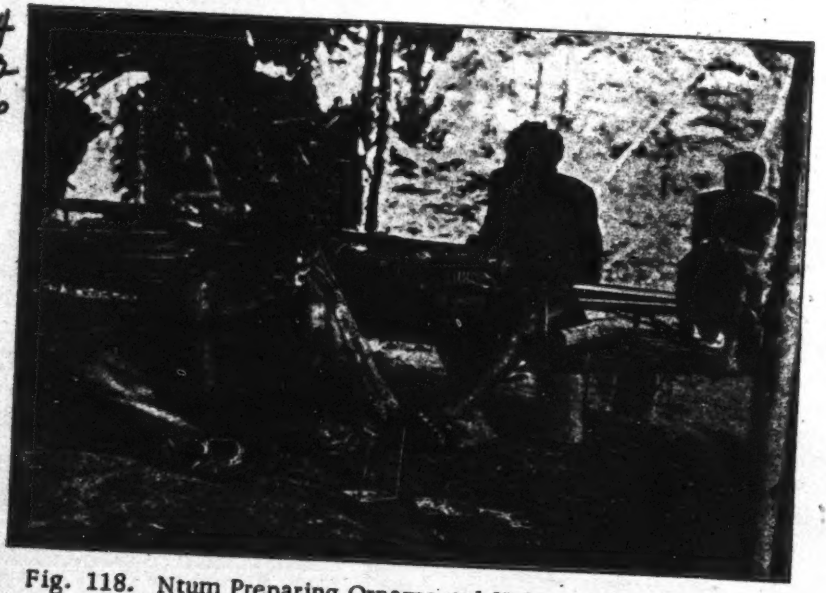

Fig. 118. Ntum Preparing Ornamental Helmet Crests, Akonangí, South Cameroons.

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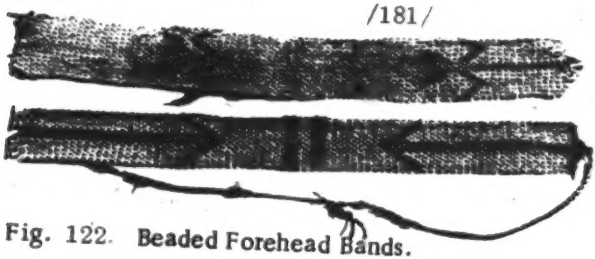

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Fig. 122. Beaded Forehead Bands.

Fig. 123. Necklace of the Fruit of Coix lacryma (Job's-tears).

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Fig. 124. Ntum Woman from Alén (Essandun Family).

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Fig. 132. Fang (Omwang Family), Spanish Guinea.

301 Breast ornaments are to be found chiefly among women in the form of strings of beads and rough brass chains that hang very low. As one might imagine, these can be recommended only for older ladies.

Especially among women, the arms and legs are just as profusely covered with ornaments. The upper and lower arm or both are adorned with spirals of imported brass wire or with hoops from imported brass tubing (Fig. 133). For the upper arm, the spirals are shorter, while for the lower arm they are usually so long that they completely cover it. The less common upper arm rings made of strips of Laccosperma or Trachyphrynium are placed close together and joined by a pretty braid of Rhectophyllum (Fig. 134). Only men wear strips of black sheepskin on their upper arms; these match the forehead bands of the same material. Rings or bands around the /185/ wrist are among the most popular ornaments. Even children put the stalks of the Rubiacea Megalopus mannii K. Sch. (ngŏne III) in spirals around their arms. Adults -- men and women -- wear rings made from liana stalks, braided palm bands (Fig. 135), the hairs of an elephant's tail, cast brass or brass wire whose

1: Tessmann--314 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 3. Ntum from Akonang: (Essándun Family), South Cameroons.

1: Tessmann--315 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 4. Ntum from Bébai (Esseng Family).

1: Tessmann--316 E-5 (1904-1909) 1913 FH9 Fang FH9

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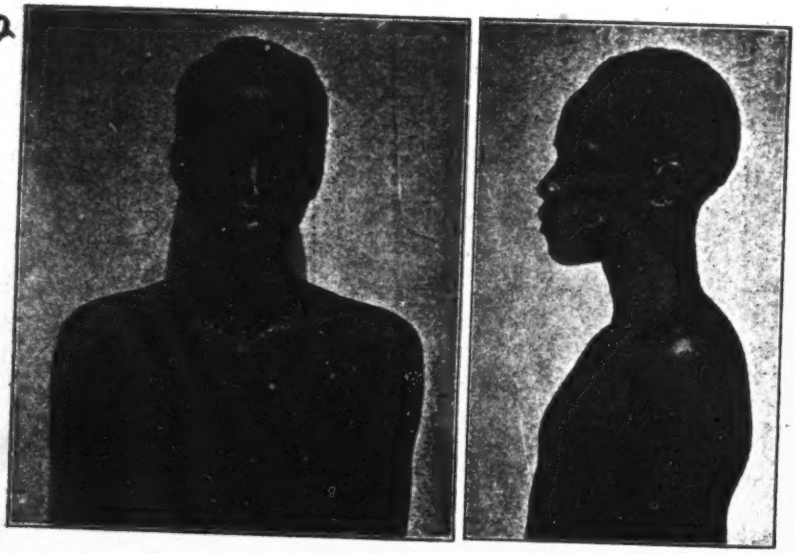

Fig. 5. Essun (Omwang Family), Spanish Guinea.

1: Tessmann--317 E-5 (1904-1909) 1913 FH9 Fang FH9

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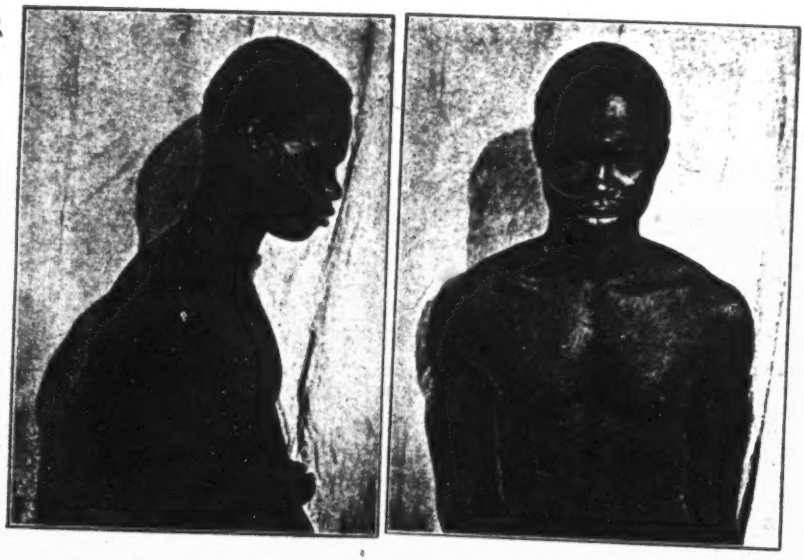

Fig. 6. Ondo from Angónneuai (Omwang Family), Spanish Guinea.

1: Tessmann--318 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 7. Ntum (Ojek Family), Spanish Guinea.

1: Tessmann--319 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 8. Ndong-Alogo (Ojek Family), Spanish Guinea.

1: Tessmann--320 E-5 (1904-1909) 1913 FH9 Fang FH9

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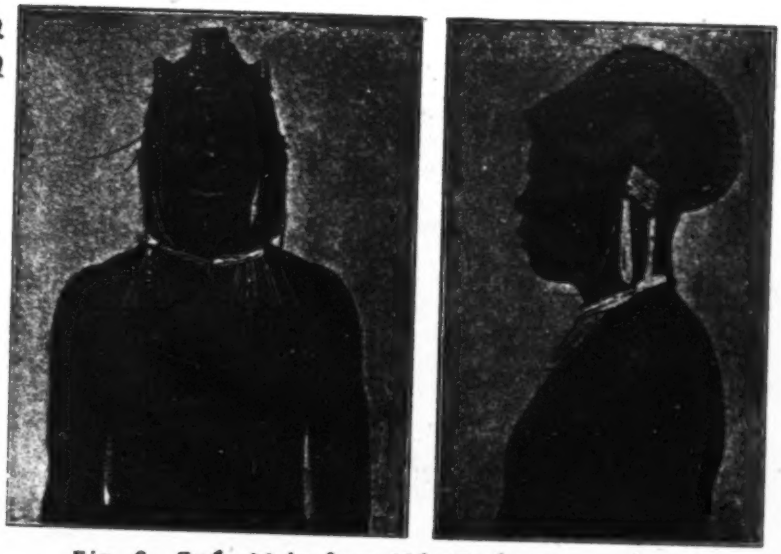

Fig. 9. Essún-Meko from Alén (Essáuong Family), Spanish Guinea.

1: Tessmann--321 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 10. Otschâa-Kénsoo (Ojek Family).
Spanish Guinea.

1: Tessmann--322 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 11. Fang (Essâtop Family), Spanish Guinea.

Fig. 12. Medicine Man from Ebâangon (Esseng Family), Southern Cameroons.

1: Tessmann--323 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 13. Ajíngon, a Fang Girl from Alén (Essáuong Family).

1: Tessmann--324 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 14. Fang Woman from Alén (Essúuong Family).

1: Tessmann--326 E-5 (1904-1909) 1913 FH9 Fang FH9

Plate I

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A Fang Youth from Owŏng.

1: Tessmann--328 E-5 (1904-1909) 1913 FH9 Fang FH9

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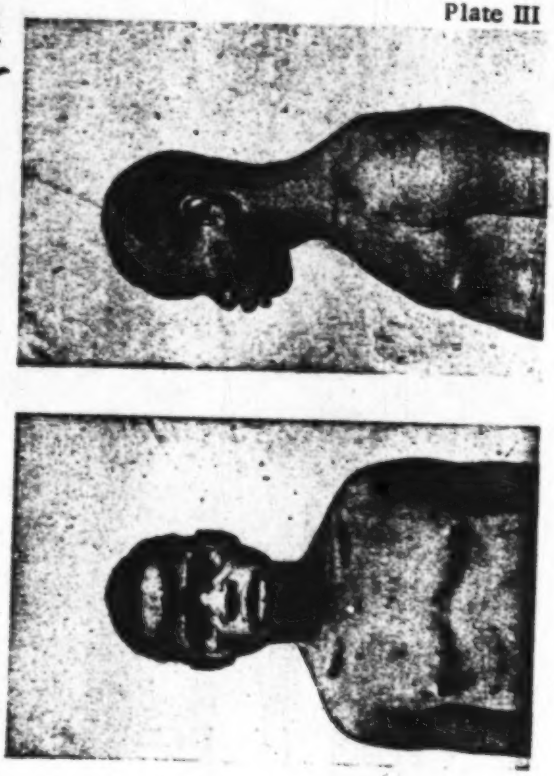
Plate III



Ajóng Boka (Essauong Family). Fang.

1: Tessmann--338 E-5 (1904-1909) 1913 FH9 Fang FH9

Plate XIII

Man from Angónneuai (Omwang Family), Spanish Guinea.

1: Tessmann--339 E-5 (1904-1909) 1913 FH9 Fang FH9

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Plate XIV

Fang (Omwang Family), Spanish Guinea.

1: Tessmann--340 E-5 (1904-1909) 1913 FH9 Fang FH9

Plate XV

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Woman from Bebai (Esseng Family), Ntum Region.

2: Tessmann--59 E-5 (1904-1909) 1913 FH9 Fang FH9

/Facing 184/ Plate XXV

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Fang with a "cover" on his Toe.

2: Tessmann--91 E-5 (1904-1909) 1913 FH9 Fang FH9

/Facing 206/ Plate XXVI

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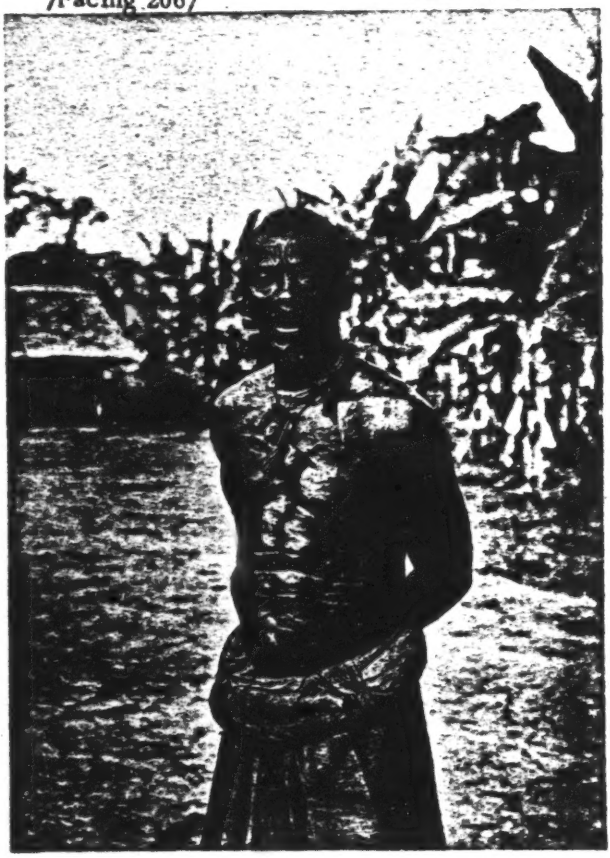

Chief of Nschúggebot (Ojek Family), Spanish Guinea.

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Fig. 87. Boy about Seven Carrying a Child, Bébai (Esseng Family), South Cameroons.

861 593 everything that is on his mind. Also, any kind of influence in the family unit is wielded only by the chief wife and /291/ even by her only to a limited extent. In all problems of life the father, as head of the family, remains the real friend and counselor of his son, as does the mother for her daughter.

861 593 578 626 In this way the love of the parents gently leads the child through the realm of youth. However, once the boy has matured into a young man, the obstinacy with which nature has to a special degree endowed the Pangwe, sometimes asserts itself even in the face /Fig. 88 appears here in the original text/ of paternal authority. In such a case, it is sometimes only the most effective and most feared means of education that helps to lead the

[Text continues on page 163]

2: Tessmann--161 E-5 (1904-1909) 1913 FH9 Fang FH9

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Fig. 88. Little Boy Five to Seven Years Old, Nssälang (Essauong Family), Spanish Guinea.

2: Tessmann--162 E-5 (1904-1909) 1913 FH9 Fang FH9

/Facing 290/ Plate XXVII

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Woman from Alen (Essauong Family) with a Child.

131 Physical Geography. Area: 2, 520 square km.

133 The country of the Eton is made up of hills and plateaus; it drifts
137 gently down from the heights of the country of the Ewondo to the valley of the Sanaga River. The border of the great southern forest crosses the territory from south to north; the westerly two-thirds of the area are covered with forest, and the last third is prairie. The Sanaga borders the country only in the northwest and northeast, for the greater part of the loop [misprint in French text: bouche for boucle. See map.] of the river is occupied by the Mangisa. /69/

161 Human Geography. Population: 111, 738 inhabitants
Density: 44. 3 persons per square km.

173 It is impossible to say whether the Eton should be counted among the Beti populations who were dislodged and crossed the Sanaga or whether they were among the first Pahouin to cross the Sanaga at the time of the invasion. Their traditions do not go back very far; they only tell of their departure from the fork of the M'Bam and the Sanaga. /Map 7/ The Eton say that after crossing the river in the direction of the present-day village of Nkolbogo, they fell upon the Mangisa who had already arrived, and then spread themselves throughout the territory which they occupy to this day.

361 The Eton are settled in large villates, whose hamlets line the length
487 of their many trails. At present their country is traversed by several roads on which heavy trucks can travel so that their products can reach Yaoundé and the railroad.

197 Language. With reference to this subject it seems best to refer the reader to the paragraph on linguistics in the chapter on the Mangisa, since the same question is raised for the two peoples. /70/

●142 Physical Anthropology and Demography. The Eton are above average in height, mesocephalic, and platyrrhin.

143 Their blood-group ratio is typically Negro, with a relatively high proportion of the AB type:

O: 55. 7 percent; A: 13. 8 percent; B: 17. 5 percent; AB: 12. 9 percent;—index $\frac{[A+AB]}{[B+AB]}$: 0. 878.

141 Their height is /for the/ average: men 167. 8 cm.; women 159. 9 cm.

141 Physical Anthropology and Demography. The Ewondo are people
142 of above average height (men 168.4 cm; women 158.6 cm.), fairly slender, mesocephalic, barely platyrrhinian.

143 Their blood-group ratio is that of typical Negroes:
O: 55.5 percent; A: 14.1 percent; B: 17.4 percent; AB: 11.5 percent; —index $\frac{A+AB}{A+AB}$: .885.

141

Indexes	Men	Women
Cephalic	77.0	77.6
Facial	85.7	85.6
Nasal	82.3	78.2
Cormique	50.5	50.4
Envergure/T	105.3	104.0 /73/

/Map 9, Ewondo Peoples, facing p. 72./

161 The population balance is fair. the differential index (ratio of births to deaths) is + 0.2 percent.

163 A slight increase in the birth rate has been noted; at the same time infant mortality is very low: 3 percent.

The fertility rate is 3.06 pregnancies per woman.

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113 Virchow. "6 Schädel von Yaunde aus Kamerun /Six Skulls of Yaunde from the Cameroons/," Zeitschrift für Ethnologie, 1897.

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Olivier, G. with the collaboration of the Drs. Ajoulat, Chabeuf, Chagnoux, André David, and Grenier. "Documents anthropométriques pour servir a'letude des principales populations du Sud-

174 At that time they were already situated along one of the principal commercial routes of the south, used to ship from the east many sought-after products, especially ivory.

361 The Bane are settled in large villages and hamlets. The population in these settlements is no more homogenous /75/ than the Ewondo's. The major intermixtures are shown on our map.

491 497 The road from Yaoundé to Ebolowa now crosses the Bane country from north to south. Another road, south of the Nyong, is the terminal point of the trade routes coming from the southeast. Because of these roads and the connection with the railroads at M'Balmayo, all the wealth of this country of great food crops, rich farmlands (cacao and coffee), and forests is easily brought to market.

000 Language. The subject is discussed in the paragraph on the linguistics of the Ewondo.

141 142 Physical Anthropology and Demography. The Bane are of above-average height, fairly slender, mesocephalic, and only slightly platyrrhinian.

143 Their blood-type ratios are as follows:
O: 49 percent; A: 18 percent; B: 14 percent; AB: 19 percent—index $\frac{[A+AB]}{[B+AB]}$: 1.121.

141

Indexes	Men	Women
Cephalic	77.3	77.0
Facial	81.8	80.8
Nasal	85.2	86.0
Cormique	50.9	51.8
Envergure/T	104.9	103.9

161 163 The population balance is stable: the ratio of births to deaths is +0.2. The fertility rate is 4.7 pregnancies per woman. See the studies in physical anthropology in Bulletin de la Société d'Etudes Camerounaises, Nos. 10, 12, 15-16.

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173 Von Stein. "Bericht über die Bane-Buli-Expedition /Report on the Bane-Buli Expedition/," Deutsches Kolonialblatt, 1898, pp. 173-75.

614 are, besides, meyoñ that are outside the system.

614 Among the latter I shall mention the Ndôñ and the Bekôé or Bekwi,
563 to be found under these names in all, or nearly all, the Pahouin tribes.
184 The ethnic substantive Bekôé is simply the plural of a common noun, nkôé, "dwarf." These people are, it seems, descendants of aborigines, undoubtedly Pygmies, "adopted" by the tribes at the time of invasion. Although looked upon as an ayoñ and calling one another brother, they do not practice exogamy and seem to attach their genealogies to those of other clans, to which nevertheless they do not belong.

614 The case of the Ndôñ is quite different. They crossed the Sanaga
184 with the other Pahouin, and they are certainly "active" Pahouin. But they observe endogamy among their three mvôk (Ndôñ Mvu, Ndôñ Bibak, and Ndôñ Bikoé), which no other Pahouin ayoñ does, at least to my knowledge. Besides, I believe I noticed /48/ among those of the southern Cameroons and northern Gabon morphological traits setting them sharply apart from those of neighboring clans—reddish
[142] color of the skin, frequency of green or greenish-blue eyes—which
[144] might be explained by the inbreeding consequent upon endogamy, but also perhaps by a different ethnic origin. Another piece of evi-
326 dence, as insufficiently attested as the foregoing, is that among the
791] Ndôñ I met the last of the smiths and the most feared magicians among the Boulou and Fang tribes of the Cameroons.

The Ngoé ayoñ also is found under this name in nearly all the Pahouin tribes and, according to Bertaut, among the neighboring Bakoko. The Esel, who are similarly spread throughout the tribes, have non-Pahouin homonyms: /for instance/ the Bantu Esel tribe of the southeastern Cameroons (Moloundou). The name could, however, be a contraction of ésa (ésa-el?). Ngoé and Esel are usually exogamic.

c. The Extended Family or Village Family

596 The term "village family" is no doubt more accurate than the
621 classic "extended family," both because the nda bôt (house of the people) is the only social group that corresponds exactly to a geographical form of settlement (the jal or hamlet), and because without the geographical criterion it is difficult to distinguish this /kind of/ family from the intermediate structures between it and the clan, such as segments or lineages (mvôk, bisa). And finally, it is on this

141

Tribe	Height		Cephalic Index		Trunk Index /Indice cormique/	
	Male	Female	Male	Female	Male	Female
Mangisa	above average		76.7	76.3	?	?
Eton	167.8	157.9	76.2	76.4	60.8	51.0
Ewôndo	168.4	158.6	77.0	77.6	50.5	50.4
Boulou	165.4	157.6	77.8	79.2	51.2	52.2
Fang	above average		77.0	76.6	51.2	50.9

143

Tribe	Blood Group (in %)					Facial Index		Width/Height /Envergure s/taille/	
	O	A	B	AB	Index	Male	Female	Male	Female
Mangisa	52	21.9	10.9	15.2	1.44	?	?	?	?
Eton	55.7	13.8	17.5	12.9	0.878	85.1	84.2	104.4	102.5
Ewôndo	55.5	14.1	17.4	11.5	0.885	85.7	85.6	105.3	104.0
Boulou	?	?	?	?	?	86.5	85.1	103.7	102.9
Fang	?	?	?	?	?	83.2	87.0	105.3	103.4

It is inevitable, in any case, that a population of this numerical size should present fairly obvious extreme variations, but my own observation, also subjective, thrown into relief a larger proportion of short and very short persons than of tall and very tall; interbreeding with Pygmies (the Bekoé ayoñ especially) would explain this to a great extent. The Beti in the north, who have had much less contact with Pygmies, seem taller and slenderer.

144

142 The group as a whole may be considered mesocephalic with a /85/ slight tendency to dolichocephaly (1), with not very obvious Negroid

304 856

1. Midwives, bebialé binga, still continue the practice of shaping newborn skulls by lengthening. On the other hand, the custom of binding babies' heads with a bark band is dying out.

facial traits, rather light chocolate brown skin, although some groups have a reddish tinge to the skin and green eyes (the Nôôñ ayoñ of Sangmélima). Pectoral hair is common. There is fairly common albinism, some polydactylism (the subjects are supposedly sorcerers).

143 304

The group displays powerful shoulder girth, rather well-developed calf, pronounced arch, ungual phalanges that cannot be pulled back.

The explorers of the last century were one and all struck by the difference in physical appearance between the Pahouin and their neighbors, much less evident today, particularly to a European (the Pahouin themselves often recognize a stranger from quite a distance). It is possible that at the time of conquest the Pahouin may have had a heavier meat diet than did the coastal populations or do their present-day descendants: the hippopotamus has been exterminated, and the rest of the wild fauna has been greatly reduced, while even animal breeding and rearing is on the decline.

b. Clothing, Ornaments, Body Marks

The traditional clothing as described by explorers hardly exists any more. One sometimes meets in remote villages the beaten fig-bark breechcloth, ɔbɔ̂m, and the monkeyskin hat-wig, afɔ́'ɔlɔ̂, which was the men's everyday dress, with a wide belt of antelope skin, ases, holding a sort of sporran as well as a saber sheath. Battle dress and full dress have become very rare; they included, in addition to a red-dyed ɔbɔ̂m, a tailpiece /sɛ́ant/ of tiger-cat skin or of drill or any animal with bright fur, fringed leggings of the same fur, and a sort of cloak made of leopard or gorilla skin with the head sometimes forming a hood; there was a headdress of beads hanging down to the shoulders or arranged in the hair, with a tuft of touraco or juggler-eagle /aigle-bateleur/ feathers. Weapons consisted of the saber, fa, the dagger, otyen —both double bladed, the spear, ɛ́kɔ̃̂, or rifle, ngal (the cross-bow, mfan, was more a hunting weapon, and the bow, ngale, a toy). Defensive armor included an oblong shield, ngu or ɛ́ndɛ̃̂, of plaited lianas or of leather, sometimes made of an elephant ear. Even today men do not like to leave home without a weapon, at least in the villages; formerly, they were always armed. Men's jewelry comprised copper bracelets and teeth necklaces—of either animal's or men's teeth—chains of copper, iron, ivory, or elephant hair. Protective "medicaments" mebiaʃ̂, were usually carried in an antelope horn (Cephalophus sylviculrix), nla' zip, hung around the neck or wrist on a strip of leather or snakeskin—a practice that still survives. The ceremonial costumes for the different rites /86/ included masks, mantles of dried grass, beads, or cowries.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

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FANG MEN.

342
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FANG HOUSE.

[P.66(B)]

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

342
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492
142

FANG WOMAN.

142
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302
411

FANG YOUTHS.

[p. 666(C)]

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

563 discovered how to work *eki* (iron) and then taught others. They are also skilful hunters, and frequently succeed in killing game when others fail. In trade, it is almost impossible to cheat a dwarf, hence the Fang saying, "*Mon mei meduk mele, mon ngui aduk avoti.*" (You can cheat a Fang twice, a dwarf once.) In this proverb the word "*mei*" equals Fang (see photographs and measurements of Fang dwarfs).

[539]

266 The Fang are cannibals and only fear of the authorities keeps them in check. In the autumn of 1898 a man was killed and eaten within ten miles of our mission station on the Nkomo river. I heard of the affair two days after the man had been killed, and taking a boat hurried down to the place accompanied by one of the sons of King "Kelun" from Nenge-nenge, as guide. In the palaver house of the town was a captive boy in chains. The people of this town would not admit having eaten a man, yet did not deny it; they said that the human bones in a hole behind the palaver house were those of a man who had "died two days before." I afterward learnt that the captive boy had been killed and eaten a few days after my visit. Several Fang have admitted to me that "some Fang eat man meat," and they have been told that it is far more enjoyable to eat than goat. My informants always added that they would not do such a thing—"only bad Fang did so." What I have learned from others and my own observations lead me to believe that an immense tract of country in West Africa from a trifle north of the equatorial line extending even as far northward as to include a portion of the German sphere of influence in the Cameroons, is occupied by numerous anthropophagous tribes all more or less closely related.

II.—*Physical and Moral Characteristics.*

● 142 Physically the Fang are a fine people. They may be classed as of medium size. Some of the males are exceptionally large and well built. At Foulabifong, the Fang village on the Nkomo river, where I reside, there is a man belonging to the Esisis tribe who is the largest and finest specimen of humanity I have ever seen in Africa (photo shown on screen).

The skin colour of the Fang is sooty-black or dark reddish-brown, chocolate: (numbers 2 and 3 Topinard's scale); coal-black skins (number 1, Topinard's scale), are in the minority. The skin is smooth and when well cared for, as it very often is, it feels soft and velvety. In the adult the skin is lighter in the axilla; the palm of the hand and sole of foot are permanently yellow. The average Fang eye has a dark iris (class 1, Topinard's scale), and the eye-balls are placed with their long axes nearly in one horizontal plane. I have occasionally noticed a compression of the outer angle of the opening, mostly in females, strongly suggestive of the "almond eye." The hair may be classed as black and woolly. It is uniformly scattered over the hairy scalp; the hairs are coarse in texture. The males seem to have an aversion to hair on the face and frequently pluck it out; only a small percentage grow beards.

[304]

In adult males hair is often quite abundant on the chest and forearms.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

The face is oval in form.[1] The average nose is of the negroid type (short, broad, nearly straight), Fig. 7, Topinard; or the Australoid or Papuan (broad, with the lower part forming a flattened and depressed hook), Fig. 8, Topinard's scale. The skull is thick and strong. Very often the brows are depressed deeply, the cheek bones are prominent, and at the angle of the inferior maxillary bone there is an inclination to bulging outward. The alæ nasi are broad and thick, and the nasal bridge often much depressed giving the typical, flat, turned up nose of the negro. Yet I have observed among the Fang some handsome aquiline noses, and quite frequently the Australoid or Papuan type. I have frequently noticed that the possessors of the aquiline, or Australoid type of nose, showed a higher degree of intelligence and a more genuine desire to learn "the white man's ways." 142

The ears are large and well developed, inclined to spread outward and having broad thick lobes. The teeth are good and symmetrical; Fang men and women file the upper and lower incisors to a fine point and give as their reason for so doing, that it is *sabang* (beautiful). The head of an average Fang male sits well on the shoulders, the neck is strong and muscular, the "Adam's apple" is not highly developed. Very little attention is given to the cultivation of hair on the upper lip. [304] [826]

The breasts of Fang women are very pendulous after bearing children; and in some cases the breasts in males are very highly developed (photo on screen).

The muscles of the arms, back, buttocks and thighs are often splendidly developed, far more so than in the Mpôngwe, Mabeya and many other West African tribes. The Mpôngwes are rapidly degenerating. In the male Fang the gluteal muscles are not highly developed. The gluteal muscles in the female are often developed to a very high degree, measuring round from 36½ inches to 39½ inches.

Fifteen Fang males were measured and averaged as follows: [141]

Height 5 feet 9 inches.
Chin to pubes 27¼ inches.
Pubes to inner malleolus 32½ inches.
Inner malleolus to tip of great toe 8½ inches.
Shoulder to wrist 24½ inches.
Wrist to point of index finger 8½ inches.

In males the thumb is long and broad in the terminal phalanx; the nails of the hand are broad and flat. I have often seen a man use his great toe to pick up an object off the ground, and flexing the leg bring the object to his hand. When journeying through the bush with a caravan it is very interesting to notice how the native uses the great toe to aid him in climbing a steep hill. The sexual apparatus is very highly developed, especially in the males. The women are the [491]

[1] It has not been possible for me to devote the time needed for a detailed study of Fang crania. The few Bulu and Fang skulls I have had opportunity for examining presented very little, if any, different characteristics. The skulls I examined were decidedly prognathous, but not large.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

bread-winners and some are strong and muscular, while many more are weak and worn out from ceaseless toil.

The Fang make good carriers, and will do a splendid day's journey even in the wet season with bad forest trails, if not overloaded. A carrier's load should never exceed 25 kilogrammes; and 20 would pay better on a long journey. The first day out with a caravan the men usually drag along slowly, until their loads settle well down in the *kingi* and fit their backs. The *kingi* is a very ingenious contrivance for carrying a load in; it is usually made from a forest vine with a plaited head strap. To hurry carriers the first day is a bad mistake; poorly adjusted loads chafe and cause sore backs, and before night the whole caravan is tired out and sulky. It is a wise traveller in Africa as elsewhere who knows how to save his men.

A very noticeable fact among the Fang is the scarcity of old men. I attribute this largely to the ravages of syphilis; the same terrible disease that has done so much towards the degeneration of numerous coast tribes, and which is already playing fearful havoc among the Fang. Indolent, untrustworthy and warlike, they are nevertheless a most companionable people. The slightest piece of drollery or a joke immediately causes laughter. It has been my privilege to visit many foreign lands including China, Japan and Korea, yet never in my life have I met such an absolutely good-natured, fun-loving people as the Fang.

The men are not fond of work. They frequently ask me for something to do to "earn a cloth." If I tell them to cut fence poles or good clean bark in the forest, they decline. A male Fang's idea of work is to sit in the *Abeng* (= palaver house) and make fish lines by rolling pineapple fibre along the upper portion of his thigh, or to manufacture *Abi* (roof thatch). At these occupations he can converse with all comers, hear the news and take his part in talking a palaver. They are a revengeful people and will keep up a palaver over a woman for many years. If they do not succeed in shooting a man during a palaver they do not hesitate to fire at and kill a woman, while captives held as hostages are often treated with great cruelty.

The women regard virtue very lightly. Before marriage a girl can do nearly as she pleases. It is absolutely safe to state that it would be almost impossible to find a maiden in a Fang village over sixteen years of age. Adultery is common, and one of the chief causes of "women palavers." Women rank first in value as goods for trade, next in value are goats, then guns and cloth. The greed for goods has a strong hold on the people. They learn quickly but have very little originality. They have no obscene rites. Their habits are very dirty; they will wash in a small pool of water and, while bathing, fill the gourds or imported jugs with the water in which they are washing and use it for domestic purposes. In many other ways they are absolutely filthy, and descend to the level of brute creation. They are not over-burdened with modesty, both sexes frequently bathe together in a perfectly nude condition. A male Fang passes a large percentage of his time in